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Must Remain in
Transcription Room

M 2537

The Land

Sunday Lunch and Evening

February 16, 1975

SUNDAY LUNCH

MR. NYLAND:

For Work maybe you ought to try to Work while you are listening. It is very difficult to do that. You wish to Work with a certain part of your brain and added by something from your heart. At the same time when you want to listen and take things in, your brain definitely is engaged in another section and with that wishing to retain it also part of your heart starts the brain and so there are as it were contradictions because you don't know how to divide the energy which is coming in from outside and that what is your energy within and to be able to direct it. You have to be very much aware of yourself as you are. It's only when there is a certain something in command, and I don't want to call it an 'I' immediately; something that is within your level of your Being, interested in the possibility of growth and for that not only wanting to listen but to take it in. At the same time you should also apply it in the direction of what is given and that requires another part of your, your organism. It's very much like a storage battery which is being charged and at the same time gives off light. The energy flows from that storage battery to that what is the necessity for maintaining a light. At the same time the generator furnishes energy that is stored away in the storage battery. The storage battery by itself has a chance that it can be tapped and also can be fed, and that process goes on as something that continues to exist in that battery--the accumulator--and then there is no objection that it also goes out. Almost I

would say that at that time, when it goes out, it knows it's going to be fed.

That is the process for a man. He must know that he can be fed. Then he is willing to give, because he doesn't want to exhaust himself in becoming empty. And so, the desire to be filled is to have a sensation or a realization of really being empty and wishing food to fill that particular space; and on the other hand if he knows it is there, that he can rely on it, that it will feed him at the proper time; he will be able to continue also, let's say, to talk or to be engaged in ordinary life.

I always make that distinction between outer and inner life. For me, Inner Life is the beginning of that storage battery. Outer Life is the use of the energy which is in the storage battery in order to maintain oneself in ordinary life. The way Inner Life is fed is from the outside as a generator. Some times I want to call that generator God. Sometimes I say it is the totality of Life existing everywhere. What's necessary, for one to have a contact with that and a very definite knowledge that it is reliable and that you can count on it whenever you need. When there is enough of that flowing in you don't mind giving it out in whatever form may be required as a result of being alive on Earth.

Many times I take this accumulator in the form of the Earth itself. Because of its mass it has a tremendous capacity and it is subject to the laws of Nature and also subject to the condition of the Ray of Creation which means that in the planet Earth there is an influx of an involuntary law, and because of the capacity of the Earth it can accumulate there, Now, when I keep my feet on the ground I'm in touch with that tremendous source of energy, and what is needed, for myself is that when I, for instance, walk, I have a contact with this Earth and it is possible that that kind of energy can flow from the Earth, when I wish it, through my feet and come into my own accumulator. I use the capacity of the totality of Nature the way I see it for myself to make a contact and when that contact is there, there is a possibility that I can use it for a variety of different purposes provided I know that that contact always can exist and will not let me down.

That is, you might say, a little intellectual. Emotional, it can be explained differently. I am what I am within my heart. I know that's where, for me, the source of energy is, particularly when it has to do with emotional states. I am in that sense also a reservoir of wanting to be able to do things in an emotional sense when I know that there is energy available of that kind for the functioning of my ordinary life and it enlivens my ordinary life when I can become emotional about it. But the question is always, how will I find a source to keep this within me as my heart functioning? I don't want to lose too much energy and become empty within. For that, of course, we use the concept God. If a heart within a man can be perhaps religiously understood, be in contact with All Father Maintainer and if I have the realization that I as a human being am entitled even to be called a child of God, then it's quite logical that I will say to my Father, "Please help me because I want to live on Earth." Now, to what extent that kind of a God is a God; it is not in the real sense of the word that what the Greeks called Theos; it is not the All Quarter Maintainer, All Infinite Father Almighty. I have, each person has his own God. We use that sometimes when we talk about the Olympus, and they are a gathering of semi-gods, halfway; they are not real Gods but they are something that is of a higher nature for people so that they even could cherish that, sometimes pray to them but at least they knew of the existence of that Mount Olympus as if it was a go-between, between man and the totality of the Universe in Infinity. And it is that kind of a concept, without then doing any injustice to a concept of God Almighty, that I temporarily simply see that that what is higher than I am, I will consider my God from my standpoint. He may not consider me at all because he, such a semi-god, is also in relation to that what is higher than He is. But that's His function. My function is to establish a contact with that which can feed me and when at a certain time I'm looking for that possibility of a source of energy the semi-god will do because it is different from what I am and at the same time when it happens to exist then I can count on it provided this semi-god is willing to live with me. Altogether, you see, that is the concept of "I".

I create this "I", as it were, in between the totality of all life and myself as a little part of life. I endow it with whatever I feel is necessary to give it a function of a higher level of Being so that I can look up to it and respect it and in that way it has to become mine because I wish to create it, but I want to give it particular properties which I don't possess and for that you might say I pray to the totality, "Please send some energy down so that this 'I' can become alive". It is the division of that kind of Life coming from above that as All-Existing Life everywhere in the Universe at any one time that then, you might say, I will try to make my own, and then when this "I" starts to function or is there it is contained in that what comes from me as a form of creation to the best of my ability and I ask then, "Could it be filled with Life which then in turn can start to guide me?"

You see, that is the idea that a man himself becomes that kind of a storage battery. It is being fed by the influence of an "I" in giving me the real information of truth of what I am, so that there is no mistake about having any other ideas about my own so-called self knowledge. At the same time when I am in contact with that, I am required to use the energy which is given. When we look at Work it is always from that standpoint. I want to have something that can help me, but in asking for it I put myself under a responsibility so that when I do get it I must use it because otherwise there is no use asking for it. Sometimes I say, comparing it to ordinary prayer, that I ask God to help then, when He helps, am I ready, do I actually want God to come down to me? I say, sometimes, I walk on the street and I say, " I wished God were here, that He could help me because I'm in a fix, I don't know which way to turn", and supposing God all of a sudden comes and says, " Here I am, are you willing to submit to the presence of that what comes from above?"

You see, I have a feeling regarding physical work that in that particular process there is a possibility of accumulating a great many things as energy as a result of the state in which you are and in which you want to work and you want to find out whatever your talents may be and put them to good use, and then in that form of life being expressed by yourself as it were you are noticed, that there is something that you want to

get and it is given; and then, how do you use it afterwards? It's always this question of asking and then having a responsibility which means giving, because it cannot stand or stay within yourself. You are responsible for what you receive. You become responsible for that what you have to give, otherwise it becomes stagnation. A man should constantly be like a dynamic force, constantly in motion and using the energy in a kinetic kind of a way, not as an energy of place which many times happens when you just pray and don't do anything more, or when you just read and don't do anything with it, or when you just come to meetings and just listen. Whatever you take in you become responsible for, to give it. That is why the Bible talks about talents which have to be used, not all in the same quantity but perhaps in the same relation. If you have ten you have to make ten, if you have five, you have to make five, if you have one, only one, but never will it be allowed that you have a talent which you bury because that, you remember, if you do that you are an untruthful servant and you're thrown into the deep darkness and the gnashing of teeth.

You see, that is not a very lovely picture. When you listen to Gurdjieff you take upon yourself a responsibility for wanting to use what is being said and the opportunities one has when you come here to the Land and you want to actually, we say, to be exposed, don't forget that it incurs an obligation on the part of you, that part which is required to keep for yourself in balance, because the balance is created by the inflow and the outflow. That what is given to you to be used has to be used; that is the flowing out, then you yourself will find yourself in equilibrium between these two currents or rather it is not two currents, it is one current of energy coming in. You become a conversion machine to see that you can direct such a current as energy into directions which are useful and not wasteful, and the responsibility extends that far, that whatever there is as energy having received from whatever source, now, is within yourself converted into an energy of the kinetic, in a kinetic form; that is, in an activity form, in a form of practical application, in a form of pragmatism, as I called it. The conversion can come from Above, it can be clothed in any kind of a religious formality, any kind

of a dogma or doctrine, it doesn't matter, but I am a transforming station and because of that, that what I do has to be colored by that what I have received.

So, you see it starts to function, that whenever you claim that you're interested in Work that what you then perform as a human being has to have the coloration of that kind of Work. And therefore if you want to become a man you have to take whatever you can but also you have to give that what is available. You take in with your outer life, you start to build with your inner life. You convert between your outer and your inner life that energy for the feeding of that what is still potential, and the understanding of the difference between the actuality of your outer life and the potentiality of that what still could become actual, that is the requirement in your responsibility. That you find when you want to Work, like this afternoon. You are working physically. You are exposed to a variety of different influences. You take it in because thank God you are healthy and you have life in you. You have muscles, you have an ability, dexterities, all kinds of things, and at the same time that production of kinetic energy which then is flowing out of you means then that what is used for the flowing out has to be affected by the content which is there.

How will I say it? A person must become a channel not opposing the inflow of an involutionary force. It can take in that influence and then convert it into an evolution. I've explained that sometimes, because being on Earth and the Earth being where it is subject to the law of creation and the ray which happens to be at this particular point of fa rather than that what is my emotional energy is the fa state of that particular octave and I am at the point mi as the Earth as my body and at certain times there is a desire to understand the influence of an involutionary law of which I am part as well as Mother Nature and the Earth is part and that then the responsibility demands of me that I first will understand what is this force that is coming to me and has made me alive on Earth that when at a certain time I say "I'll stop this because I don't want to be carried along with it", I have a task to fulfill at a place where I happened to be crystallized out. And now it's up to me to see to what extent I can turn things around and go toward the Sun Absolute, and I wish to discover the evolutionary law using then the energy which

I have stocked within myself by a determination of purpose and I'm wanting, in that conversion, to use such an energy for the further development of becoming free from the crystallized form of this Earth. Looked at in that way, you see that Work has much larger meaning than just a little A.B.C. It has a perspective of the Life of yourself as a whole, that what you wish as an aim and seeing that aim represented by a variety of other forms of life. And if you are fortunate to meet up with people who have a similar kind of purpose you can be united and can talk that kind of a language. As I say, sometimes, we all are conversion machines. We all are accumulators of good energy. We all have a responsibility of becoming a man, we all wish to join with the possibility of evolving away from this Earth because we will want to die to that what is already sufficiently adhered to and has no further use and then out of that, like the Phoenix out of the ashes of that what is materialism, go over toward the direction of a spiritual development which is indicated by the evolutionary law.

Maybe you can remember that a little during this afternoon. You are working like an ordinary unconscious human being; every once in a while some inclination, whatever it may be on the part of yourself, somehow or other reminds you, somehow or other is touched in you not knowing where it comes from. Sometimes it takes on the form of a thought about Work or the feeling or sometimes an intuition of some kind of a realization that you know you exist and then at that time there is a responsibility to pay attention to it, not to just let it go; it is not just that kind of a flash. It is something that you want to make food and it does need preparation. When at that time maybe you stop all the mechanicality and you say " Let it come in", almost as if at such a time you say, "All right, God, here I am. I now wish to do Your Will". That is the responsibility in a very simple sense and that is the kind of level one should have once in a while, not the complications of ordinary outside world; the simplicity of your Inner Life and the realization that the Inner Life is really, when it is once opened up, is going to cry for help and you have the responsibility to give it help because that is the demand. Whenever any form of life cries for help and is suffering and is in difficulty and you hear it because of your conscience, it is up to you to do what you can at

that time and not postponing it.

Do we have Armagnac? We can drink to Gurdjieff. Gurdjieff was the symbol of these kinds of things we talk about. We have All And Everything. You can study it. If you study together you will become united. If you don't, you won't make a group. Don't forget. If you wish a group you have to Work for it, and you have to understand that it is necessary at times to sacrifice your own little bit of nonsense and to see what can be done for the totality of a group which then can exist and when it is alive you will profit in your own life by taking part in that what is alive and it can be taken in in the same form for your own storage battery; then convert it into real attempts of wanting to Wake Up. That was what Gurdjieff meant; that is why he wrote that book almost, I will say, that is why he was sent as a messenger for the explanation of esoteric knowledge. And if we can profit by it, glory be to Gurdjieff. Let's drink to Gurdjieff's memory. (Pause) As you drink try to be Aware; such a simple thing, but there is activity in that: picking up a glass putting it to your lips having the liquid come within your mouth. If you swallow it it goes down. All of that is an activity. Something in you can be present to that. It will help the growth of your "I".

Bob, will you play a little bit? It would be lovely if you do.

Evening

MR. NYLAND:

So, I think by this time we know each other a little bit more, and I hope that over the week we will have meetings I feel every evening that, uh, it will be a little easier for some of you to talk. The emphasis I think has to be on a wish to formulate and that, of course, has to come from your experiences in wanting to apply these ideas. They're not easy. When you start to think about them you start to doubt every once in a while if you are doing the right thing, or sometimes you come to a conclusion that perhaps you don't know enough and then you start to doubt even results; but by the constant acquaintance with wanting to formulate and particularly to talk in the presence of others and really giving attention to what someone else is saying, you will learn a great deal. It

is something you must remember when you have meetings when I'm not here. Usually, in listening to a cassette, I can judge about the meeting by the noises that are made. When there is very little noise there is attention and when there is not enough attention you always hear creaking chairs and movement and you are not quiet enough. And that really means that whenever you ask a question you should expect other people to listen to you and you're under the same obligation that when they talk you should listen. Because there's no doubt that whenever any discussion of Work happens to be in your neighborhood you can always profit by it, even if you are negative. Because if you are negative you have to have a reason for that negativity and that means that whatever is being said and you listen to it you compare it with what you know and you feel that what is being said is not right you must then know what is so-called "right" for you. And this gives an additional attempt, using the negativity for something else to turn it into a positive value. And so, try to, try to become really in a group much more unified so that you keep on taking in whatever you can and filtering out what you cannot as yet use but, as it were, keeping on the filter that what really won't go through your own brain. And in that way you will afterwards, or even at the time when you experience it, have something to chew on. Because many times when you differ it is that you have yourself not sufficiently eaten; it may be that you have when your conclusion of not agreeing may be right. But I think that when it comes as an experience from someone else and it is not your experience, you can say, "Well, it is not as yet". If you can say, " I know all about it because I've had that experience and I have dismissed it", or , "I've eaten it so I know everything"; but that happens very seldom. I think there is always an opportunity of someone else shedding a different kind of light on a subject you are also interested in and these differences have a very definite meaning.

You see, the principle of Work is the same. When it is put in very simple words and kept simple, then it is clear. You know what ought to be done. The words have been defined, they have given a concept in your mind and in that way having taken it in, into your mind itself, the mind has received that understanding. But the application is, of

course, always in your own life and nobody's life is the same as someone else's and wherever the experience then comes from in the application is always colored by the, the kind of a personality that each person is. And you cannot avoid, particularly in the beginning, to have objective values regarding Work, because there is always the possibility of a personal interpretation. Although different things may look alike they are probably quite different in origin. And if you can find out what is the origin for some people you can compare it with yourself. Where do the questions you have really come from and how far has the experience gone when you apply Work in your own life and therefore it is not a description even of the Work itself as applied; it is much more what is the result on a person in using Work and that becomes a tremendous variety as a result of wanting to interpret it in accordance with what is one, what one is oneself as a personality--differences in type, differences in development, differences in depths of experience--and you have to go more and more in that direction to receive the full value of what is actually taking place when Work is applied by a variety of people.

I've compared it sometimes to the leaves of a tree when the branches are apparently quite close together and of course they all are leaves, but each leaf is different and they differ particularly in the origin where they come from and the branch, although they may be close, close proximity to each other, the branches are connected in the trunk sometimes way out from where the leaves are and the understanding has to be based on the trunk because that's the origin. So don't dismiss anyone's experience. That is the one side. The other is, if you listen carefully and you come to a conclusion that the other person is really not knowledgeable enough or that they are not talking about Work the way you would like to talk about it, you perhaps could have the courage of saying, "Don't let's talk too much about that because apparently that is only a little bit of discussion in a general way, not touching Work at all. The way I feel Work is, is like this, and could you perhaps take away all that verbiage of describing certain conditions without even touching whatever attempt you made, let's go down to brass tacks and let's talk

about Work as such and the application." I think it will be possible to stop some people from talking too much. The result will be a heightened interest because whenever there is a certain monotony and many times it exists when a person starts to talk about his own experiences and perhaps even is repititious you cannot expect that someone else is interested so much in that experience unless it becomes interesting in something you also want to hear; that is, what is Work. And therefore in stopping it you stop that mechanicality of the other person; and whenever any mechanicality is broken there is a tremendous opportunity of Waking Up.

Sleep continues when there is a continued mechanicality. It's very obvious. If you want to Work, many times you should stop maybe for one or two moments that what you are doing. In the first place it breaks that mechanical behavior and it comes to your notice that you are doing something unusual. And then in connection with that association that it may be useful for Work you think about Work you do it then, but at the same time the fact that it is new, that it is a different thing from your usual sleeping state, will wake you up. And if you don't do it, it's obvious: you'll keep on sleeping. So pay attention to whatever goes on. Nothing is too small to remind you. Sometimes I say even a molecule has a power to wake you up or at least to give you an indication that something else exists which is valuable to you and that little bit of reminder in a particular conditioned state--by conditioned I mean that a mind is already adjusted to the possibility of hearing about Work. It's a very special state which belongs to the level of a person, very close to the dividing line of unconscious existence and Conscious existence. The closer you come to that horizontal line, if you remember the three body diagram, the easier it is to go from one area into the other. And therefore be alert to other people; it will help you to be Aware of yourself.

So now for next week. Tomorrow, meeting here if you like. I wish you'ld sometimes find another place but I don't think we have one. I would like you to avoid having to come up to the Land special for that purpose but we cannot change that now. Tuesday, of course, Santa Rosa. It's not going to be a so-called open meeting. It is a meeting available for the regular group or whoever is coming there and their friends. And asking for

friends, it is a question, then, that the level of meeting can be on a gurdjieffian base, not curiosity people because in the first place they are not worth very much, most likely after the curiosity is satisfeid they won't come back. But in the second place one doesn't have to continue to explain very simple things, because one can already assume that a friend having heard something about Gurdjieff is more interested in finding out really what is what and not even necessarily a detailed explanation of Work but in a general way preparing the soil ready for, for planting. So I hope that that will be the kind of group out of which there should be a certain result regarding people who are new coming for the first time having been brought by a friend that such a friend has a responsibility to follow up, for two reasons: one is to arouse further interest in the group itself and to rejuvenate it at times by the influx of different or new people; in the second place to check up on the kinds of discussion that we have and if there is any criticism on the part of a newcomer and he is reasonable it is worthwhile to know why he didn't like it. Then at least we can profit by that. For instance, it may be that the coloration of a certain meeting is a little bit too religious, that certain words are used with which the other person is quite familiar but in a different context and then it will lead to prejudice and since there is no particular opportunity to explain it because that person most likely won't ask a question, they go home with an impression of such a meeting which doesn't seem to fit into their category of thinking or feeling. It is worthwhile to know that because there are many kinds of, different kind of prejudices about the way Gurdjieff approaches different subjects and particularly when it is a little unusual. If you take the chapter on Religion and the explanation of Judas it doesn't always fit with other people who are differently religiously brought up. If the question becomes a little bit too theoretical or even a little bit of a scientific explanation or references that are made definitely based on theory--as I said, the three body diagram--it may not fit at all with people who are artistic. And again, reversely, if they are looking for something of a scientific theoretical explanation and perhaps some psychology connected with it, then they are not interested in any form of creation unless they are

familiar with the depths of their own scientific, let's say, experience. Also, one has to look out for those people who at the present time already know a little bit about Gurdjieff but not enough and therefore do not exactly know what is meant and as soon as, then, the name Gurdjieff is mentioned and they listen to it they already have a prejudice of some kind by analysis within themselves or the association with where they heard it maybe for the first time. And because of that they may be closed up because that what they heard before may not agree with what we would be talking about and such conditions of course and situations happen to exist and particularly at the present time when Gurdjieff's name is mentioned a little bit more often and many times by people who really don't know enough about it. If one knows that that may be a criticism, then for the next time one ought to know what to say and quite definitely ought to know what not to say and all of that as a consideration I think will help the level of a group because I look at this Santa Rosa and also at Berkeley as a possibility for further growth of the group itself, not keeping on turning over the same kind of a thing but in addition to have different people with different viewpoints and therefore different ways of how such questions should be answered and an elaboration of the perspective of Work itself.

Are we already at that?

Side Two

Now I promised myself I would finish up this one side with making a few statements and the other side is now going to be devoted to your questions. So, go ahead if you have any.

Harry Strauss: Mr. Nyland?

MR. NYLAND: Yeah.

Harry Strauss: It's more clear, it's more clear to me ever the last period of time that it seems important to me to try to be open with people in order to improve relationships on an ordinary level, and the relationships are important, seem to have an important in so far as Work goes in so far as showing me what I am, what it's, what the relationships

have shown me was, is that I'm closed a lot of times and don't really express how I'm feeling or what I'm feeling and I've been trying to make attempts recently in being able to express my feelings more to people in order to try to open up and I'd like to know if there's any practical suggestions that I could try to do and also how to deepen my feelings.

MR. NYLAND: Yeah, I think it is right, Harry, because gradually one finds out what one's own limitations are or the kind of character that one is or whatever education and previous influences have brought the person to as a result sometimes also the experiences of one's own, and so if one discovers that one is a little bit too closed up you would like to open up in order to have more facility for yourself even of rearranging certain concepts. Because when one is closed up it is too tight and that what is there, in the mind and sometimes in one's heart, is not possible to move around and because of that there is little association than only that what is already established and such associations become quite monotonous for oneself because they always lead to the same explanation.

The question of openness is of course valuable if as a result of that openness there is more possibility of something else entering for which a room can be made. But the difficulty is the crystallization of which one is, as a result of which one is closed and it will take sometimes a long time before you really can get a little bit of a screwdriver in, or a pick ax. I hope not so much a pick ax, even maybe an ice pick is better but a pick ax might destroy too much, and if you want to go after it, don't go after it with a sledge hammer. Start with a very small way, in a small way without disturbing the general structure but allowing a little bit of something to enter into it which will start to function as it ferments. It will start to effect that what is there very much like the introduction of yeast. It will start to ferment in such a way that it loosens up the different things which are now too tight. Sometimes I call it psychological laxative. It means that that what is there should really be rearranged in order to make it, sometimes I say, more liquid because the openness means that I go from the solid state to a liquid one. A good openness means that I go from liquid even to a vapor

state. Then I become ebullient, overanxious to flow over. Just expressing whatever I can at any time and whichever way I wish. There, of course, is a danger. Because if I start doing that I don't consider other people. So, in the first place I try to arrange it in such a way that I attack for myself the very simple things within my means with something that is unusual so that I also myself learn and at the same time I will not offend other people. If I do too much of it I become dependent on the other people, either that they will criticize me or that they will agree but many times when it is an unusual state and they see it, it goes over into a kind of criticism because they don't appreciate what you are trying to do and they only judge by the outside appearance.

So, the rule is I wish to be open, I wish to start whenever there is the possibility of entry and I can only do it in a very small quantity in the beginning and hoping then that in making that attempt which at times is not so difficult to start but that it can be continued, that as a result of such a little entry of something that the rest will start to become cognizant of a new kind of process taking place. Also this particular attempt that I make is subject to a certain rule of simmering. One cannot expect results immediately but they have to be, as I say, in a fermented state, gradually effecting the next layer and the next layer and so forth and that process is very slow because the whole business, you might say, is based on the fact that there is a crystallized form of solidity and it has to be liquided, yeah, liquidated as solid, it has to be liquified as a result.

Start with small things by the introduction of something that is within your means. If it is a mental process and it is closed there, use what the mind will provide and add a little bit of elixir of life, just a little in the form of a spiritual value which comes from your inner life. Sometimes we say that it can be because of the change of the voice and in the tonality there is something introduced unusual for you and not easily handled, at the same time quite simple and not being too dangerous. Each person can understand changes in voices as being connected with the state in which you are and that is the first attempt: I try to become in that sense making an experiment in a different state from which then different forms of energy from different parts of myself are con-

nected in the final expression. If it is a voice it's obvious I can make a voice high or low and I can also make it intense; I can also make it well meaning; I can make it very serious; I can also make it very light. There is a great deal of variation in a voice. Much more than in any other kind of a , you might say, a material, a movement of my body. But if I start with that I now want to have a certain effect because I cannot help it. I always will remain dependent on the impression I create and that in itself, and when I said about the so-called "steam state", that is the third phase which is dangerous because I will be judged only by the outside appearance and people will not understand it, so I stay within this middle course and then doing the voice for that purpose, I can regulate it and handle it and I can change it at anytime.

It's quite different from taking on certain postures which cannot be easily understood or becoming active excessively which also are attributed sometimes to quite different states of a person. If I'm dependent and as long as I'm dependent on the impression I make on others I'm not at the state as yet where I can use freely this particular process of opening myself up. If I aim at that--and I think one should--that that what I really want to be is an openness from within and that openness in the experience which I have becomes for me the better way of self-knowledge. That is, I keep on regarding myself as an intrument and without wanting to judge that instrument I also become acquainted with the difficulties that are involved in making this instrument really function. At the same time the more I know for the reason, the reason why I do it, the more I become interested in the fact of doing it and the less and less interested in the, in the reaction or the impression it creates on other people. So that is the aim. I must know for myself that that what I wish to do belongs to me for my development and I don't want any approbation. I don't want even any particular kind of remark when it is addressed to me it has to be that something like an effect is recognized but otherwise I'm not interested. I'm only interested in the establishment within myself of that kind of solidity which, to use it as a strange word, is flexible.

Sometimes I look at all the different forms of energy which are within a person as an army in which the different soldiers have different functions and there are in that

army so-called "auxilliary troops"; these are troops that are kept in reserve. When I'm closed they don't come out. I keep them in reserve. When I want to be open I call them to arms, as it were, and I want them to function because they are mine but when they are mine and it is my army and I give orders, I become the general. The self-satisfaction that one knows one is doing certain things for your own benefit and not harming anyone else and ultimately to become a person who is more flexible in regards to his friends or certain sections of society, always will give you a self reliance which no one can take away from you. Do you understand that Harry? Yah.

It is very good sometimes to look at one's behavior. Not only that it is monotonous, repetitious, but there is very little life in it. And when one talks about mechanicality one really means that it is a machine and that the only way by which it can continue to function is by giving it a little bit of oil and attention so that it can keep on running and to change a machine into a real talking machine you have to do a great deal more than just letting it run. A talking machine is only there when there is a record to be produced and on that record there has to be a certain language which not only you yourself ought to know but you wish to communicate to others that maybe as a record they want to listen to that kind of music. What is the music in a person? The expression of his personality in such a variate form, different kinds of forms even when it is ad lib, even when it is a cadenza, even when it is a melody which is repeated, even if it is a certain tonal scale and then transferred to another scale, even if it changes in rhythms, all of that is music, the expression of a person in a variety of different ways sometimes used to call attention more emphatically and doing something regarding that what one is concerned about or sometimes just saying hello in a certain way to draw attention to the fact that this time you really mean it and when you say good morning you mean good and you mean also the beginning of the day.

That I say is the record that has to be studied first before you can record it, and you do that when you are by yourself, when you imagine yourself to be a different person--not this ordinary cut and dried kind of personality you always are. You want your life

to become out, to come out in a different form of expression and you want to use every possible, possible feature of yourself in any way, any kind of a sense organ should be exercised and the different forms of expression--physically emotionally or intellectually--you should try to make a vocabulary. You ought to see how much you actually can be different, not only for the mechanicality which is broken but for the beauty of the tone of your life by means of which you are singing in this world.

That is why this question is right. How can I make myself more adaptable in the first place to that what I really want to express and in the second place to be adaptable to the conditions as I will find them when such conditions are not at all the way I would wish them. There's no doubt--I cannot change conditions, not too much. I can change the arrangement of a room and I can put a chair on one side or another and I can eliminate all the pictures of the walls and I can close up the curtains of the windows so as not to have any air or light come in, but that's my room. As soon as I go to the kitchen it's not my domain anymore and I have to be dependent on someone else who arranges that and there is Hell to pay if I don't understand such arrangement. But now in ordinary life my friends determine their world and if it is friends it's still fairly easy because you know a little bit about them, but now this whole affair starting from the beginning or not beginning, from Washington, and rearranging as it were the governments and all the conditions of this earth with fighting and armies and generals and so-called "spokesmen" for the people, left and right and creating conditions of inflation and not being able to get your one thing that you really want and make you feel sick when you have to use something else, of course all such are conditions that you cannot do anything about and to what extent even they are influences of soliconensius, who knows? At the same time you have no time to find out because you can't read enough and you cannot even have authoritative statements. So you are left high and dry and still you have to operate in that situation, you have to buy things and you are of course affected by whatever it says over the radio or TV and the nonsense that your friends and enemies are talking and not knowing that, but at least, and then those who are hurt and you see them on TV or somewhere else--long

lines waiting for welfare or for, uh, cards to be issued or whatever may be regulations for gasoline--those are conditions we cannot change and if we want to live in it we have to adapt ourselves to such conditions so that they are not going to hurt us and at the same time in making these possible changes within yourself you will be able to create certain things within yourself you can call, as, as I mentioned, a general; that is, a person who can give orders who actually can be in charge of the whole little world of yourself and then adapting yourself to conditions as you see them, to see that you can extract from such conditions the maximum value not losing yourself in criticism. Criticism is usually that what you don't like and for which you have no might or no particular power to change it so of course you start to criticize because you don't want it. But if you can change yourself, your criticism will be gone, and with that you have acquired a dexterity of flexibility.

It's tremendously important to see yourself unconsciously. I think its wonderful to see yourself asleep. The whole idea of out-of-body experience is that you become acquainted with what you are really as a human being lying in bed. And then if you can go and visit the Himalayas or somewhere in Persia and then come back. I think the remark that you would make when you come back is "Ah, there's that old body again". And you will be lucky when you are so-called "home". And what is your home? It's your old body. When one talks about inner life it is very much like an outer body experience and sometimes the developments of one's inner life, when they are based on that what could become actual and is still potential, is really the experience of something that is completely new and has no relation to the outside world. The opening up of one's mind by means of Objectivity will make this mind function completely different from ordinary thought processes. The mental activity will take on an entirely different character and there will not be obstacles in the way like we have in the question, the question of memory or the question of recall of certain things or the determination of exactness. In an objective mind there are no such questions. Everything that is is and is available. As far as the heart is concerned one knows already a little difference between a feeling being in the solar plexus

and the heart functioning emotionally. This has to do with both quality and quantity. Quantity indicated by the tremendous amount of new impressions that become available in the consideration of life existing outside of oneself, as I say a visit to the Himalayas. Finding out what other people are and being concerned and really caring for them to some extent but at least leading gradually to an understanding within oneself in which God has a place, and I use that word now quite advisedly because I want to have something that indicates for me the highest of the highest--even if I've never been there I know that it ought to exist simply for a fact that I happen to think about it. You remember; *cogito ergo sum*: I think, therefore I am. And it is true, that when I can conceive of certain things I can also assume that it must have an existence otherwise why would I be allowed to think about it.

And so, when I consider the possibility of this inner life being potential I'm going to assign various properties to it without knowing if they can be executed or not but if I can have the thought about it and perhaps a feeling that it could be alive, maybe that fact will help to create it. I'm not talking nonsense. I'm talking about a man using his body the way it is unconsciously for certain purposes in order to talk to his inner life and to instruct one's inner life by that what has become essential values of his outer life, and then seeing that that could have an effect and an influence on one's inner life, that something is being born which wishes to strive at least in the beginning for a reality of essentiality. That's really the problem, because once when it has started and there is something in command, then of course I will hope that I will have trust in that what is the result, and if that is the case--and it must be because it can be verified and I can do it until I have that kind of trust--then when that exists of course I will continue to trust myself in the hands of that what I have first started; that is, that what is for me my life of my inner qualities is now moving to my heart, and because of the difference in, in place and the different quantity of concepts regarding all forms of life, as I say, culminating in God, will give me, in that particular process, the intensity which I associate with the constancy of movement. Let me explain it. In the solar plexus I'm very much

dependent on the little nerve nodes over the rest of my body and there is not always the, the communication between that although they are supposed to report, but it is not that; sometimes the wires get crossed and sometimes there is a short circuit. They are functioning more or less, and solar plexus becomes a little bit of a central point, but there is no further movement in that solar plexus because there is just a collection of certain data referring to feeling. With the heart it is different. In the first place it is much more complicated for function. In the second place a heart already knows what it is to be in motion because for me during my lifetime it keeps in motion all the time. But in the third place the whole idea of the development of spiritual kind means that there has to be some kind of an instrument through which these kind of ideas now existing in my heart in the form of emotional states are communicated to the totality of myself. I say then of course Hambledzoin, which is of course the blood for the Kesdjanian body. At the same time when that starts to circulate the Kesdjan starts to become alive and that is why there is a change in quality which the feeling never was able to accomplish.

That is why it's important to see yourself as you are in ordinary life and to see that that what wants to reach a state of becoming knowledgeable about yourself, that that is the real "I" of yourself; that is the particular facet of your personality, not the ordinary I's, that I say " I live and I drink and I sleep", but a real "I" which speaks for all of them and is exceptional because it has a quality of truth which none of the other so-called little I's have. Sometimes I object to call this "I" we talk about a little "I" because it is not really a little, it's only an embryonic "I"; it has all the potentialities of growth and when that is there then it is really not little, it just happens to be in the beginning but essentially it is already Objective so it is not a little I of my ordinary personality. It is something that's quite unusual and when that starts to function even in a very small way it starts already in that beginning to give me a guidance simply because of the presence of something Objective in the midst of my subjectivity. And when that takes place in my heart then there is already a command that is situated and settled, as it were, seated in that what is my "I" and the rest of my body

becomes familiar with authority.

That's the fundamental reason for talking about an "I" so that then this body will actually start to understand what is its function and the function when that is understood and this body is a servant and is not the ordinary something that wants to sit on a throne, then it is relegated to its proper place, will then demand that there is an authority to guide it. That's very interesting, because when the body leaves its own wishes to someone else who will tell them what to do, there is a request for an authority very much like people who come together and they will want to govern, very soon they select someone who can speak for them in their name and it is logical that an organization then starts to exist. If there is a church and there are members there are always, after some time of experience of communicating with each other, some people we call elders who are really the counselors who have already practical experience and who are acknowledged by everybody as an elder; not chosen, just they are, because there's no further question on the part of the members of the church. Such an action I call Objective because there's no further questioning and there is an, a reasoning among the different members all leading to the same person to be chosen as an elder. Whatever it is that the priest has as function or whatever may be a minister or whoever may be the head of the church, that is a little different; that becomes Consciousness. The elders fulfill the task of a Conscience. And so, this question of authority when it is established and when the body has found its proper place in relation to the other two, the other two have to live up to that demand made by the body that the body wants to be governed and put itself to, to in its use at the feet or at the service of those who need a body to execute the demands demanding that what is in order, and this decision on the part of the body will help the level of either feeling to become emotional and fully grown as Kesdjan or the beginning of a Soul to wish to grow out and become a real intellectual body. The body itself as we know this physical body will demand authority otherwise it cannot live. It's one of the main motivations for a man to see that he has the responsibility to develop that what is potential and when that potentiality starts then it becomes divi-

ded into two because there are two different kinds of qualities. One of course is meant by insight, of knowing exactly what is right, and the other emphasizes the energy which is necessary for the execution. And the two have to agree.

To say it differently, of course whenever there is a mind and when there is a heart, they both have to agree, but it doesn't take place, which it doesn't take place very easily in an unconscious state and there is all the time haggeling like many times there is between husband and wife, but when they both have been brought up in an area of Consciousness and Conscience and using that as a term for an Objective world, then both are taught simultaneously what ought to Be and therefore the combination of the two--Consciousness and Conscience--are the two sides of the same thing; that is, that what becomes an entity of a level of Being expresses itself from one source only. I say sometimes that source is the transference of Magnetic Center to that level of Being of a higher nature using, then, Consciousness and Conscience for one aim only: the creation within a man, the ability for being a man as a whole.

So, I say again and again, use your ordinary life to find out of course what you are but make it so that there is an authority which will actually take over, first as an "I" as Objectivity, then the creation by this "I" of a condition of the physical emotional intellectual body and encouraging a fuller development and an acquisition of more and more data of a knowledgeable kind but which knowledge is then the truth and nothing else, and that is the third place that what then takes place with a person having that, that he sees that only on this kind of a basis will he ever be free.

That needs a little more explanation because when there is a tri-unity which in the first place then depends on the condition of the body to wish to be a servant and ready for the execution from higher up of what he should be--this body should do, this "it"--then the other two in combination with each other fulfilling each other's wishes and no disagreement, then there are three different kinds of units and in the fuller development of such units all having their own separate function they are not jealous of each other but they see each other as a compliment; that is complimentary in the sense of compli-

ment as a color complimenting another, both making, when they are together, making white. It is that way. That what is Consciousness and Conscience is connected together in one aim and the Aim is executed by the body becoming a neutralizing force between the two. In that unity out of three there will be an entity when finally this Kesdjanian body has lived long enough almost at the point of being ready to die, and the Soul body having sufficiently lived in conditions of embryonic environment ready to be born sufficiently indicating the purpose for which it was born and having the ability to go to the end of its own life which is infinity, then there is a possibility of a unity of that what is already in existence and finding for each of that what exists the proper place in relation to each other. That is the first step; the wish to combine as notes to form a chord. Then the striking of the chord which is the fusion process taking place and becoming a unity and then the sound of the chord resounding sometimes we say into the spheres of the world. Those are always the tones which keep on singing and singing away from that what was the original impulse performing them.

This is of course a perspective for a man when he wants to think about what can he do. He can do everything. It may take time in our sense and it may take patience enough and maybe a little more insight and willingness to sacrifice, but all of that is really as of nothing if, on the other side of the scale, there is given the totality of all knowledge, the totality of all power, the totality of all insight in Being, the totality of all force, the totality of all time becoming timeless which is really the present par excellence totally existing without dimensions. I say it is on the other side of the scale; it is an aim for a human being not necessarily connected with God in an absolute sense. It is his aim for his world existing on earth and that condition can be reached on Earth itself because it's not dependent any longer on Mother Nature and therefore we can be whatever we wish because Mother Nature will keep on smiling. She will not wish to hold us back because she knows that there is a definite aim and she sees in each person wishing to reach a higher level of Being of that kind an indication for Herself of a similar principle to which she is also bound in a certain way to want to become; that is, it is also ordained for Her as an ultimate aim. I talk sometimes about a realization on

the part of the Earth of wanting to become a planet. That is again the first step in the Kesdjanian development of the Earth.

When one sits and thinks and philosophizes, when you are in front of a fireplace and you let things come in, when you try to relax and be open, when you then can formulate certain things properly and become acquainted with the language of your inner life, then there are certain things that are being born within one, and that kind of creation will start to form a thread for yourself which you can follow and you will never have difficulty with the labyrinth of all kinds of thoughts or feeling processes. You see, Ariadne knew the secret of how to go back to that what was the origin and she used the thread in the labyrinth, and then following that back again, we in the same way, becoming aware of that what could exist and holding on to that, will form within ourselves a thread of knowledge and understanding and having the strength of coming back to one's real Self.

We'll talk more about that sometime. I hear that little instrument. So, we'll stop. If Bob would like to play a few pieces on the piano I think it might be nice. All right?

Good night all of you but I will stay.